4:Grajdanzev--37 S-4 (no date) 1942 Formosan Aborigines
116, 224, 721, 177.17 Japan
636.17

"But arms were necessary for the aborigines, not only to fight the Japanese, but also to hunt for food. The Japanese authorities may have been sincere in their desire 'to civilize' the savages, but civilization as they understood it meant the turning of hunters into cultivators of rice fields. From the warrior and hunter they were taking away his lands and his gun and were granting him a hen for egg production. Savage 'superstitions' were 'eradicated', but the savages were expected to believe in the Japanese goddess, Amaterasu Omikami, with her million deities and the Son of Heaven. The natural consequence of this 'civilizing' was war. This war with the savages cost 7,083 lives and more than 4,100 wounded. For the time being their resistance may be considered to have been overcome, but this has been due to overwhelming force, and not to the beneficent influence of rice fields and shinto shrines."

7: Joest--55 [4] E-5 (no date) 1882 Formosan Aborigines
116, 224, 286, 437

The chief articles of exchange are Chinese products such as rifles, powder, brandy, knives, glass beads, and sometimes red flannel, from which the native women pull out the threads to use in their own woven garments. In exchange for this the aborigines offer camphor, the skin of certain animals, dried and smoked meat from deer, boars, and bears, as well as antlers and their native woven cloth which is extremely durable.

11: Haguenauer--45 T-3 (no date) 1929 Formosan Aborigines
116, 224, 773 Atayal

The Tayal stories explain everything, the origin of the animals and that of the various deeds of men. Here is the explanation of the hunt:

Formerly men did not need to hunt, and they simply called the animals. The latter approached, and permitted the men to cut a slice of meat off their backs. But one day a poor fool had the idea of killing an animal, and after that the beasts were suspicious, and so they refused to let men gash them. Ever since that time people have had to hunt.

They followed the course of the brook and crossed the steep mountain of Kremiuashuya, where there are large numbers of bears, deer, and monkeys; the hunt for these animals forms the chief occupation of the Tschinwans, and hunting lodges were seen everywhere along the brook.

14: Tamai--95 J-2 (1896) 1896 Formosan Aborigines
224, 609 Chin-hoan

... The men again crossed a steep mountain and arrived in Tanku, where the Tschinwans had several hunting lodges. 16 Tschinwans, both men and women, were staying there. At the beginning the women seemed to be somewhat afraid of the Japanese.

14: Tamai--96 [5] J-2 (1896) 1896 Formosan Aborigines
116, 224, 281, 262, 437 Chin-hoan

The Tschinwans use the hide of the animals they eat as raincoats or for barter with the Formosans and Chinese. They cut off only the hair of bears and monkeys and eat the skin.

16: Müller--241 [2] U-3 (no date) 1910 Formosan Aborigines
116, 224, 721, 727

The method used for headhunting is the following:

As a rule the hunter hides near a road and there waits for a victim; often he must wait for days and has little food with him. He knows from experience that whoever approaches this region will scent danger at the slightest sound and take precautions, and therefore uses the following ruse: he steps on a twig and shoots his victim at the moment when the latter stops to find out where the noise came from. If the victim is hit, the hunter rushes out of his hiding place and cuts off the head.

The natives either keep the heads on racks which are made for that purpose, or they suspend them from the roof of the huts. Some tribes preserve the skulls of animals which they have killed in the same way.

19: Guérin and Bernard--552-553 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 141, 224, 341, 576 Tsou

Between the rivière Noire and the Pakan are the Tsoo, who are also called the Tibou-la, as that is the name of their largest village. The Tsoo are the unique example of a tribe of savages that are allied with the Chinese, and they are not tattooed at all. But they have little pity for their Ata-bou neighbors, and those of Sibou-koun. There is another language here, and we find that the race has become smaller, more thick-set, more southern, in a word. The house is round with a conical roof, instead of being square. The native no longer bids you welcome by laying his hand flat on your chest; he presses your forearm instead. (These observations apply to all the southern tribes). The Tsoo have replaced the Chinese head trophies by [553] enormous piles of wild-boar skulls.

19: Guérin and Bernard--555 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 411, 714

The apparatus for fighting or hunting is more dignified; it consists of a bread knife, whose sheath is of wood which has been painted red, and this is slipped through the belt; there is a long gun with a fuse, and in front of it two or three powder-horns are suspended from strings of false pearls; in back the man carries a coat which is folded into the net, a bag for balls, a parchment case containing eight powder charges in eight bamboo holders; then around his wrist is a cord, a lighter with a fire-stone, and some banana marrow instead of a tinder; sometimes the hunter has a bow, and in that case he always uses it with consummate skill.

19: Guérin and Bernard--557 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 349

The aborigines have places to rest when they are hunting or traveling; they are huts which are fashioned of tree branches and ferns.

19: Guérin and Bernard--559 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 224, 262, 281

The aborigines are hunters both by inclination and necessity. They track the boar and the deer, although the latter is also captured in traps. The hunters perch in trees, and then lie in wait for leopards and bears. Bear skins are prepared in the south, but in the north they are roasted along with the animal, and only the four paws are removed.

20: Alvarez--256
224

(no date) 1927

Formosan Aborigines
Tayal

"The Atayal, seems to be averse to any kind of manual labor. The latter are hunting tribes. Of course, there are some of them engaged in agricultural work; yet, generally, they prefer to walk about the vast forests in search of game, honey and so forth."

21: Asai--3 L-5 (1935-46) 1950 Formosan Aborigines
116, 224 Atayal

"In Atayal, besides the ritual league gaga, there is the hunting league. These groups are not parallel to the ritual leagues [MC: see preceding paragraph in category 116]. The members of the hunting league always go together for hunting and each league has its own hunting area. They hunt for deer, fox, leopard, bear."

21: Asai--7 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 224, 462

"Agriculture is carried on by the women, the men hunt. Use bows and arrows and spears for hunting. They hunt deer, pigs, fox, bear, leopards."

21: Asai--7 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 224, 582, 621 Bunun

"The Bunun have a clan organization. Takeshi is the word for 'family' name (i.e., clan name). The Bunun have such family names, the other tribes don't. Cannot marry within the same clan. The clan is important in ceremonials, social functions. In the Bunun, each clan has common ceremonies; members of the same clan go hunting together."

22: Wiedfeldt--14-15 F-5 (1913) 1914 Formosan Aborigines
116, 411, 177, 224, 721 Atayal

Each Atayal makes his bows [15] out of the flexible wood of the Katsura. He makes his arrows out of bamboo reed. Nowadays most of them have metal tips, which he gets from the Chinese, but formerly they had nothing but wooden tips which had been hardened by fire. He still uses arrows with three wooden tips for shooting birds and as fire-bolts, the destructive effects of which on Japanese houses were demonstrated by the last Schimptonoff war. He also makes himself a spear two meters long, with a tip of wood, antelope horn, or recently of metal forged for this purpose by the Chinese in Amoy. Shields and helmets are unknown. Instead of them, one always carries a net which he has woven himself of ramie, for the purpose of carrying home the game which he has captured or the skulls he has taken.

22: Wiedfeldt--16 F-5 (1913) 1914 Formosan Aborigines
116, 423, 224 Atayal

The antelope hunt and the wild boar hunts are not carried on by individual clans, but as a joint adventure of several clans in their common hunting-ground. For reasons similar to those which now require a minimum size for the formation of a private hunting preserve, the hunting-grounds of the Atayals are not distributed among the individual families, but to dekane, that is, hunting associations of from four to five clans. They are not permitted to hunt on the hunting-grounds of strange dekane. The hunters lie in wait for the game, attempt to wound it by arrows or bullets, and then pursue it until it collapses under the onslaught of blows from the spears. Speed and endurance in running are among the virtues of the Atayals.

22: Wiedfeldt--16 [2] F-5 (1913) 1914 Formosan Aborigines
116, 224, 177 Atayal

Formerly, the dekane [MC: hunting associations composed of several clans] were supposed to have hunted once a month, and thus to have observed a kind of closed season. Since the introduction of guns, they, like the savages, have cut loose, so that now they can only serve in the hunt once every quarter year. About a third of the hunters are armed with guns, and the others have bows and spears.

22: Wiedfeldt--16 [3] F-5 (1913) 1914 Formosan Aborigines
116, 224, 281, 437 Atayal

Every hunt lasts about a week, during which time the hunter lives off his booty. In general, they bring back little meat, which is then consumed at once, for the most part. They throw away the skins, which they do not need in their climate, and which they do not know how to tan, either. Recently, a few tribes near the frontier have begun to use them for barter with the Japanese.

22: Wiedfeldt--16 [4] F-5 (1913) 1914 Formosan Aborigines
116, 224, 226, 517, 868 Atayal

Fishing and hunting, especially, are of little use in providing food, but serve as a sport for the purpose of training them in the use of weapons and as a diversion for the leisure time of the Atayal men.

22: Wiedfeldt--26 [2] F-5 (1913) 1914 Formosan Aborigines
116, 224, 476, 614, 736 Atayal

In the hunts, the heads of the clans who take part act as directors and leaders for the members of their clans, for the dekane [MC: hunting association] has no head. If a family belonging to the clan is in distress because of wounds received in war, illness, or death, the neighbors help out, for the clan is a solid unit in aiding each of its members. Poverty or even begging is unknown.

22: Wiedfeldt--35 [3] F-5 (1913) 1914 Formosan Aborigines
116, 476, 463, 224 Atayal

Several women never work together. If several men work together, as for example in making bridges, fishing, or in war, there is no division of labor, but each one does the same thing as his neighbor. They have no ability to organize their occupations. If in hunting, 1/3 of them have guns and act as shooters, while 2/3 of them have old-style weapons and are busier as beaters and runners, without their knowing it the lack of guns has become an advantage.

22: Wiedfeldt--39[2] F-5 (1913) 1914 Formosan Aborigines
116, 185, 224, 251 Atayal

They do not understand how to accumulate means for definite purposes. They do not store up any provisions for bad seasons, which, to be sure, is difficult in view of the damp, hot climate and the danger of destruction by termites. In general, it would be unnecessary, also, since nature is extraordinarily fertile. Because of the same lack of foresight, they know nothing about closed seasons in hunting. On the grounds of this lack of care for the future, the thrifty Chinese among whom the failure of the crops always means famine and widespread death consider the Atayals animal-like creatures.

22: Wiedfeldt--51 F-5 (1913) 1914 Formosan Aborigines
116, 224, 262, 721 Atayal

If several of the men of a tribe are working together in the assembly, or in the hunt, or in a war, they are absent from their huts for days. In the first case, they are fed on the results of the community fishing expedition, and in the second, on the results of the hunt. In the third case, each man brings with him a supply of millet for several days. This is prepared by the women who live nearby. When the millet was consumed, the war was also at an end, as long as they were dealing with other "savages". In the long drawn-out campaigns waged by the Japanese, they had to suspend operations after a few days, in order to procure new food.

25: Plaut--41-42 U-4 (no date) 1903 Formosan Aborigines
116, 224, 423, 578, 628

Settlement of quarrels. Quarrels naturally arise from many sources, the most frequent being hunting, slander and, among bachelors, love. Each tribe has its hunting territory, which it has possessed for a long time, and it has definite boundaries which members of other tribes are not permitted to cross. If anyone is found hunting in a preserve where he has no right to be, he has to pay a fine [42] to the offended tribe. If his statement contradicts that of his accuser, his own chief forces him to fight a duel with the other man in order to avoid a general quarrel.

26: Honda--473
241, 224, 461

N-3

(1896) 1897

Formosan Aborigines
Bunun

The aborigines are by no means hunters. Only the chiefs and a few of their subjects go hunting. The main occupation of the people is agriculture. In particular, sweet potatoes and millet are important products. In addition tobacco and a variety of pea are grown. The system of agriculture is communistic. Its advantages are that nothing is stolen because nobody is permitted to have private property. Both work and harvest are arranged on a cooperative basis.

The men were willing workers and like to use axes, which makes me believe that they would be good forestry workers.

31: Hofmann--620 [2] N-3 (1909) 1912 Formosan Aborigines
116, 224, 241

The aborigines of Formosa are not a nomadic people, nor do they live by hunting alone, although they are passionate hunters. They are an agricultural settled people and they move to another locality only when they are driven out of their homes. Their agricultural methods are quite primitive. Millet is cultivated chiefly; there is also a kind of rice plant which does not require irrigation, as well as the Colocasia antiquorum, a tuberous fruit of the Aroidea family which is very popular among the Japanese....

31: Hofmann--623 N-3 (1909) 1912 Formosan Aborigines
116, 224, 261, 411 Tsou

Although the natives consume great quantities of food and drink at banquets, they are able to go without food for days. When they are hunting, they often lie in wait for a whole day and night; they shoot the game only when they are very close. They are therefore not very good marksmen; they get their guns, which are not of a very good quality, from the Chinese. Since powder is difficult to get they are forced to use it sparingly. They do not hunt for beasts of prey such as bears (Ursus malayanus), leopards, wild cats, etc., and they seldom shoot birds.

37: Steere--306 [1] S-3 (1873-74?) 1875 Formosan Aborigines
116, 181, 224, 411, 226 Sek-hoan

"They are great lovers of hunting and fishing, and are very skillful in making snares for deer and other kinds of game. They generally hunt and fish in large bands, for the sake of protection from the savages, from whom they are always liable to attack. They frequently surround a space of country and drive the deer and other game through a ravine or some other place, when they are easily shot. They use fire-locks quite generally for defense and for hunting, though some of the poorer ones still carry bows and arrows, and many go to their fields or from one village to another armed with lances. They have a curious but very effectual way of fishing the shallow streams that flow through their country, this by damming them and turning the water to one side of the channel, leaving most of the bed of the stream dry, and the fish and shrimps in little pools and under rocks, where they are easily captured."

37: Steere--308 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 224, 342, 352, 592 Chin-hoan

"They are good hunters, and I saw several bear's skulls among them, and many of deer and wild boar. They generally hunt in bands, and surround their game. Their houses are made by digging a little below the surface of the ground, and then building up heavy stone walls to a height of two or three feet, in which are planted upright posts, and limbs and trunks of trees are interwoven among these to the proper height, and then all is covered with grass. There are no windows, the low door serving for the entrance of light, and an outlet for smoke. One house generally serves for two families, a fire being built at each end, and a couple of low banks of bamboo that serve for seats and beds."

40: Kirk-- 14 S-2 (no date) 1941 Formosan Aborigines
116, 411, 181, 224, 177, 22 Japanese

"As the Japanese have carried away all firearms found in native villages, the savages have complained that this policy of confiscation has worked an unnecessary hardship on many nonhostile groups. Without guns, the aborigines are seriously handicapped in one of the absorbing interests of their lives--bird shooting and bear hunting.

The officials have replied that hunting, after all, is 'contrary to the principles of humanity' and that the primitive should turn their attention away from warlike pursuits to tilling the soil and raising corn and potatoes. The Japanese are hoping that this plan will force the savages to adopt 'gentler ways of living.' As late as 1934, headlines in the newspapers, such as 'Rebellious Savages Found-- Leader Anatex Killed by Machine Gun Fire,' would seem to indicate that the mountain tribes are by no means entirely subjugated."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

of five to twelve houses. Chinimoaŋ had 55 houses and Pinaiwanaŋ 101. The cultivated fields around the village were possessed by the aristocratic households (*usam na mamatsayiran*) of both the Chimo and the Paiwan. By annexing and transition of these fields, their state of possession had become rather complicated. The distribution of aristocratic households had also become rather complicated too. The village had 12 aristocratic households, 9 of them belonged to the Chimo. Among them was the *ruvaniau* household which was of the highest rank. The *ruvaniau* also in charge of the *satsilapan* household which was saved as a village temple in time of our investigation. These two households were both situated on the upper part of Chinimoaŋ. The other 8 Chimo aristocratic households were equally distributed in the two hamlets. The *tʃaluŋi*, the *matsiliai*, the *gumul*, and the *voto* were in Chinimoaŋ, while the south *tʃalas*, the north *tʃalas*, the *tarapatea*, and the *tʃalusaŋiu* were in Pinaiwanaŋ. Two of the Paiwan aristocratic households, the *lusiguan* and the *alijulan* were in *Pinaiwanan*, and the *atsinajan* was in southeast end of Chinimoaŋ. From the distribution of those households, therefore, we may say that the significance of the distinction of Chinimoaŋ and Pinaiwanaŋ has been lost. But by their possession of hunting grounds (*aluliapan*), the existence of dual organization in the early days has been revealed. The village had 6 localities of hunting grounds, two lay south and east of the village, *pasulaval* and *vuit*, and belonged to the Chimo chiefs, four lay in west and north and belonged to the Paiwan chiefs. At the time of investigation, *alulialiav* and *pasulaots* belonged to the *lusiguan* household; *patsavatsavan*, south *tʃalas*; *pasupaots*, north *tʃalas*. The latter two may have been annexed by the Chimo. The fishing grounds were similar in condition to hunting grounds. The Lai-i River (or the *pasulaval* river as it is called by the natives) was the fishing grounds of the Chimo. Most of the lower part belonged to the *atsinajan*, *lusiguan*, north *tʃalas*, *gumul*, *tara'atea* and the south *tʃalas* respectively. The tributary of the Lai-i River, which is called *pasuivelin* by the natives, was originally the fishing grounds of the Paiwan but it was then divided into two parts and is owned by the *atsinajan* and the north *tʃalas*. The Chimo though they predominated over the Paiwan in hunting grounds, and equalled the Paiwan in fishing grounds, had less influence on aspects of religious and ritual. *Para'aree*, the priest of the most important religion rite *malɔvo*, the five-years-feast, was a member of the *atsinajan* household of the Paiwan. The ceremonies of *malɔvo* was initiated in the *lusigunan* and *atsinajan* of the Paiwan and then performed in Chimo households. Two of the three *puliŋao* or priestesses who sang songs for inviting gods were Paiwan. But the *pusao* or the six-years-feast was performed by the Chimo priest and priestesses. The *para'aree* and *puliŋao* of these two groups have acquired their techniques from their own group. This teaching had been kept secret from each other.

By the above mentioned facts, we may assume that the Paiwan are the natives and the Chimo came later. The Chimo though predominated over the Paiwan in economic and political power, but the Paiwan have maintained their position in religious life.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines
Atayal AD4

721 the rack, which is called *ui*(s). Another signal which is made of a kind of plant (aralia papyrifera) will be hung high on the tree to boast to the other villages, which is called *wawaja*(m) or *peila*(s). In *tapilas*, the sacrificial rite is directed by the chief. The chief will put sediment and stick a tobacco pipe into the mouth of the victim's head and pray to it" You have enjoyed our offerings of wine and tobacco. To let your campanions have the same kind of enjoyment, please ask them to join you." The villagers will do the same thing one by one. Women who have young sons will take out a small amount of the sediment from the mouth of the head to feed their sons. They believe that by eating this the young boys will become brave.

13. Ritual hunting and rattan pulling

The next day, all participants of the expedition will go out again to hunt beasts on the mountain. After they have returned, they first offer the game to the head, and then divide it in the feast among their relatives and friends. That day, the *tapilas* also hold a *pisiax-coani* or rattan pulling game. Each end of a piece of rattan about nine meters in length is tied to a piece of wood about four meters in length; this makes the whole thing I-shaped. The villagers divide themselves into two groups. Each group holds one end or one piece of wood of this I-shaped thing. When the game is started, they begin to sing, dance and jump. And then, they pull the rattan until it is broken. The group which has the longer piece of broken rattan will be considered as the winners. They believe that by doing this they will have good fortunes.

721 766 14. Defeated

If they got no head in the expedition, or if somebody of the expedition was killed or injured, the expedition will be regarded as a failure. It is believed that members who are killed in the expedition will be transferred into evil spirits. Their corpses will be deserted in woods or caves and cannot be brought back to the village. On this occasion, the head they have gotten will be deserted too. No sacrificial ritual will be held though sometimes the head has been brought into the village. The members must leave all their clothes and personal effects outside the village and return back to their own homes with naked bodies at night. Evils must be removed from those thing left outside the village by their shamans. The *siaqalo*, in this case, always demolish the house of the dead and build a new one for the family of the deseased because they are afraid of the evil spirits.

IV. FOOD

[224] 262 241 Most of the Atayal are agriculturists, though sometimes Atayal men chase game. The most important crop in their former days was millet, but today they depend mostly on sweet potatoes and rice.

1. The following kinds of plants and animals are used for food by the villagers:

Cereals—rice, millet, maize, etc.

Rhizomes—sweet potato, taro, radish, etc.

50: Ruey E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Atayal

Vegetables—eggplant, cabbage, onion, garlic, wild tomato, pumpkins, gourd, beans (Pisum sativum, L.), etc.

Fruits—peach, pear, orange, persimmon, longan fruit, banana, (sugar cane), etc.

Eggs, meats, and fish—hen-eggs, duck-eggs, pork, beef, chicken, duck, turkey, meat of wild boar, monkey, and fox, and many kinds of birds and fishes.

Others—mushrooms, and other kinds of edible fungus.

Among the above list, rice, millet, sweet potato, and taro are staples; and the others are subsidiary articles to diet. They are generally prohibited from eating snakes, cats, dogs, rats, and frogs.

2. Preservation and storage of food

Methods of preserving food are (1) salting [*sintemoay*]; (2) drying [*mapci*]; and (3) baking [*aqaqaf*]. Cabbage and radishes may be dried first and then salted, or may be salted first and then dried; they are stored in wooden baskets or pots. The salting method of monkey's meat is as follows: The monkey is killed by a wooden club, and then roasted at a fire to burn off the hair. After the hair has been burned off, the entrails will be viscerated and the whole monkey will be cut into small pieces. Then they will be stored with rice and salt in a pot. Pork is always roasted. Sometimes they roast or salt the meat while they are still on the expedition when game is plenty.

Cereals are stored in the grain-storage house. The grain storage house is a kind of pile-building constructed of bamboo (see IV House). Rhizomes are stored in their kitchens.

3. Preparation of food

Their methods of preparing food are mostly very simple. Every morning they pound the amount of rice they need for the day. Rice is pounded in the wooden mortar with a wooden pestle. Winnows are used to hold grains which overflow from the mortar and to winnow away the husks.

Their oven is constructed by sticking three knives or laying three pieces of stone on the earth like a tripod. In the former days, fire was made by drilling a piece of wood on another piece of wood. The strike-a-light method of making fire was introduced into the Atayal more lately, and today most of them use matches.

Meat is mostly boiled with water. Fish and small animals may be roasted.

Rice-cake and millet-cake are made by the same processes. Glutinous rice [*naisaini*] or glutinous millet [*tulaqis*] is used. It is washed, steamed, and then pounded.

Bananas are smoked on the fire or stored in a pit, which is covered by tree leaves and clay, to become ripe. To take away the acrid taste of the persimmons, they are stored inside a pot with water which has been boiled with longan leaves and unripe persimmons.

4. Condiments

Salty (of salt), pungent or hot (of ginger or cayenne pepper) is called *qomtox*. Sweet (of sugar), is called *sisiβin*. Acrid (of a unripe persimmon) is called *mapaya*.

They use only a few kinds of seasoning: salt, ginger, and oil. Salt is gotten by